

Halle, 26th Nov. 1844.

Sickness claims the dearest friends; isn't it so, David? For a day or two past I have been
lolling about under the influence of a slight attack of bilious fever, and for the sake of variety &
a little comfort, as you can't come to me, I must go to you. Would you were here for a few hours.
I know no medicine that would be likely to work so well. Or how if I might dare expect a letter
from you; - but that cannot be. You last came to me through Berlin, nearly a month ago,
but I have put off answering it until now, because the days are not half long enough for what I have to do.
I wrote Henry D. to say that I foolishly sent off his letter from London without taking its address & desire him
to write me immediately, giving me all needed information. See? his letter & yours together.

I was delighted to hear that Mr. White had accomplished his purpose & that you had determined to return
to Princeton. I compose a simple paper in the latter time as long as you remain there, we do not seem to be far
separated; - yet I may also say that I believe the truth is to be found there if anywhere. Excuse me if I neglect
to answer your pages in literature. ~~We shall talk of this Truth~~. The root & foundation of it we shall even more
soon find to be the doctrine of Expiatory Limited Atonement. In all discussions with others - in all conflicts
with ourselves, this is the rock on which the water lies & from which it rises. If we wish to maintain the doctrine of
Human will to the injury of Divine, we say Christ died for the whole world & therefore every man has a ~~choice~~
~~to be redeemed~~ & he is redeemed. If we wish to establish the necessity for good works, ~~in order to salvation~~, we still say
Christ died for the whole world, therefore every man must make his calling & election pure & work out his own salvation
with fear & trembling. If we wish to deny that all Christians taught to have the assurance of personal salvation, we
repeat Christ died for all, in a certain sense, yet some are lost, therefore none can appropriate himself that death of
Christ for him, who renders him not of son of heaven, but one in his own soul of that certainty. — On the other hand
if we say Christ died for the Church, for his people, for the elect, (as the Bible everywhere says - and never once the
contrary, viz., for the whole world - see the Greek orig. of 1 John 2:2) - then we go on to say - Then for whom he died,
are given him by the Father - are all drawn by the Father - all come to him - all believe on him & ^{according} though their
own wills as an agent - not by the spirit of adoption - but on ac^t of faith or good works - not by grace; work out their
salvation after it has begun - make their calling & election pure in fact & not in expectation - and find their
power God works in them both to will & to do of his predestination (i.e., to perform all good works, all the fruits of the Spirit)
after, not before they are saved. Hence they no longer find any objection to believe the good works to cause them
- of his whole people - "He who believes is saved" (1 John 5:1, 4:2, 15,) and they cry - Lord I believe: I am saved.
It follows then naturally enough that the personal assurance of salvation (or of oneness to God, which is the same
thing in still more delightful language) ^{should} Ward & Waned. Not according to the estimate which the Christian ^{people}
may place one day or another day, upon his consistent walk & conversation (for that, it is plain enough
is pure Arminianism) but upon the actual strength of his faith in the declared word & will of
God. For if God declares plainly that every one who believes that Jesus is the Christ (not his Christ - but the Christ
the Savior, the Lamb of God) is born of God, two things become necessary to assurance - 1st that the man
believes God, & 2^d. that he knows that he believes. According however to the strength of his faith will be
naturally the clearness of the discovery that he believes. It is therefore not only the privilege, but the duty of every child
of God to know it to say, without fear - not with great glee, "I am born of God"; my father we are in heaven"; & to make use
of all those strong expressions of confidence, such as "I know in whom I have believed"; "I know that my reborn limb"; &
which Christians generally regard as the exclusive property of the 1st & Paul, upon earth & of smaller Christians of whom
inside the gates of heaven. Your, David, Do they not refuse to believe the testimony of God, in so expressing themselves?
There is another & more important view of this subject. Permit me still to encumber on your patience - Which
comes a man most acceptably - his servant, or his son? - Can a son perform filial duties in a filial way
if he is continually saying to himself & others - "I have no conscience that I am this man's son"? Can we then -
the Children of God cry with any thing like true affection - or perform our duties (i.e., work out our salvation) with
any true spirit of obedience, while as long as we say to ourselves & others - I am by no means sure that I am
the child of God. No - no - never! David, - never to my dear friend. "I will be very good at Lord in order
to become thy Son," - and - "I will be very good, dear father, because I am thy Son," - are expressions
& feelings, heaven wide around. The last is that spirit of Adoption which is the seal of salvation.

The chief difficulty which arises to my mind to this view of faith, from myself as of what we are apt to consider
the great ease of confessing that Christ is the Savior &c. - Does not every body who calls himself a Christian, we cry, believe
that Virgin birth? There is not a child in a Sabbath school who will not say as much. Are all then born of God?

and if they be not, then, we must understand those passages in John in some other than their plain simple sense. To confess that Jesus is the Son of God, God himself, & the Savior of sinners, must then be something different from merely saying that he is so. And so after all, it is no such easy matter to tell whether we have faith, whether we do confess it, and therefore to have assurance. —

To this it is not difficult to make answer. 1. Can a Christian rejoice if he fears? No. — Assurance that he is saved, is necessary to that joy in the holy Spirit which is so unspeakable & full of glory, and that rejoices always while the hand of God lays as a Duty upon us all. Now the means for action & fleshly duty committeth the duty. Hence if all are to rejoice always, then all can be assured they are saved. — Hence a strong antecedent probability for the simplicity of the test.

2. It is said by faith or leave or know that the things which are were made out of nothing. The heathen ancients, & many modern philosophers, & peasants too, durst not conceive that ex nihilo nihil fit. But then together, and we learn that of the Child of God really believes God made the world out of nothing; and that, through Faith, i.e., really because God says himself says so. We believe the testimony of God in this respect as he does in all others with that implicit confidence in his word which God's spirit has given him & which does the more highly and honor. The child of Satan cannot do believe. — Hence is removed the only objection to the simplest meaning of the terms in the passage quoted, no.

3. We have a direct lesson on this point when it is said (I cannot cite the place just now) that we are born again Christ who is not the Christ of Christ; and when our Lord said to Peter on his confession of Him as the Christ the Son of the living God — "Thou art blessed because thou hast revealed that unto me". — Therefore it is nothing to say I believe in Christ, & another thing to say how the power & the will to confess Christ & the Son of the living God. Thousands say the former & few the latter. Any one that can the latter, is born of God.

4. The question still returns. How then can I, a poor benighted, soul belabored, sinbattered spirit ever know that real Confess Christ & be Jesus to be the Christ? — The answer is given in the 10 v. of the 5^e c. of 12th. Let that believe on the Son of God have the witness in himself. It is conceivable that our heavenly Father should make it a part of the very constitution of the Adams new creation, to know from upon its own existence! Incredible! We must now & then a man who doubts that he exists — & to say "poor fellow, you must have a stark falter on or won't come of it". — And you ^{wish} we ours with thousands of New Creatures — born into the Simplicity, who don't that they exist, to say "Yes — my right — continue to doubt — you share your wisdom — you secure your happiness surely". — Strange! — And that in the very face of the necessity laid upon us to rejoice always; a thing which impossiblity as long as doubt remains. —

No, my dear brother in Christ, If Christ has taught us his way, let us say boldf., & fear no man's strictures, I know that I believe, I know that I am saved. Neither team nor hell, life nor death, earth nor devil can separate me from the love of Christ has shown me, still does me, & will ever do me, & in which alone my safety, & my happiness lies. —

I leave you to follow at your own pleasure this thread of thought and hope that when in the providence of God in meet of mind, we shall have much pleasure in talking about it. It seems to me to be an important part of truth especially in it bearing upon our meeting to the disconsolate. But did I not write you once before from home about it? — for it was then my attention was first turned towards it. My memory is so poor and the past, filled with adventure, seems so extensive & absurd, in ordinary objects of reflection & memory that I could remember the half I would. —

Remember me affectionately to Mr. White & Miss Rebekah, & translate my respects into Canary for my fellow namesake & successor to his musical talents! What w. d. I might give for even an occasional seat by your table on an evening. Oh how supremely dreary life is here to a stranger. My heart is broken back already, and as for Confess they don't know the meaning of the word here. The weather has been exceedingly disagreeable for the last month, the sky never clear for half a day together & mostly raining or threatening to rain. And the streets of Halle are full with sharp stones & corns with soft mud. I hope to expect you there for the broad traffics of Berlin about Easter.

A rev. Mr. May stopped to see us late in his way to Berlin. He told me also of his marriage and was acquainted with Whipple. He had been 5 months in Germany examining the People's Dumb School system & will report against Dr. Mann's report, for he thinks that the advantage here gained of teaching more than one scholar to speak & see what is spoken, is ~~more~~ ^{more} than outweighed by the loss of time which might have stored the mind with much knowledge. His report of course the case if the System succeeded in teacher, ~~use~~ to speak.

Do you recollect the Tauto Society p.o. at Yale. We explained to the willfulness of its name. It was established by students opposed to Taylor & met to canvass his opinions.

And now let me give you one or two of those sparkling thoughts which form an literature so richly in. Now that I have nothing more of common interest to say to you, for I could fill much more than this sheet, but because I know thy love for my pleasure; & at least will recall to your remembrance one place of the picture of thy friend's own mind. You know how much I always loved such fanning ideal, semi materialistic associations.

"Dost thou doubt of Love, because it seems in human hearts to wax & wane by turns? Dost thou doubt the ocean, because it has an ebb and flood? A great element ~~is~~ ^{can} not be estimated by small movements, although those perhaps may be peculiar to itself."

"The first conquest of the sinner's heart for his God's salvation — that is the first Cock-Crow; the first gleam of dawn. Twilight hours often follow. Many times yet does the Cock-Crow, many times yet trembles the morning light, stirring with darkness, up from the horizon, until at last the conqueror vanishes & a noble morning song takes hold of the heavens. It is the joy of the angels over the sinner who repents!"

"Let us least planets which are nearest the sun; the least Children rest on the bosom of the Master! and the least doubts we are the most certain of the nearest & nearest of the stars!"

"The love of Christ is so great that it also loves the least. Let cannot great men do — without the spirit of Christ?" "How often do we offer up our Reason to our Passions! But who is ready to offer it up to Faith?" — And you David I glad to add another gift, it my heart asserts and praying devoutly to the father of light, that neither you may ever be lost to teach ~~the~~ ^{us} the highways & byways of Religion, by the aid of the true light of Spiritual illumination.

"There is a natural, sentimental, often highly poetical Religiousness, which plays upon certain strings of our heartlyre, giving those wonderful, dreamy vibrations. But — Oth soul — Beware of it! Our one true thereof flows bright & clearly into the eternal Hallelujah!"

And sing as triumphantly as thou will or canst; if thou hast not the tone in thy soul, then cannot none bring the soul into thy tone."

Dec. 8th In my dreams last night I tried in vain to fulfil my ^{waking} desires and go as I used to do, to ask you to take a walk with me. The country about Halle has a striking general resemblance to that about Princeton, or rather that to the south of it. There is no Rosby hill here to bound the northern horizon, but I have little doubt that were one to ascend the old Rosby tower, looking in solitary stillness from the market place, he would find the Muskauenkuppe (seen from the top of Rosby hill, to the north) literally well isolated by the Harz mountains. 30 or 40 miles off in the direction of Eisenach (between both places to the S. W.) our walks are limited to 4 or 5 kilometers, or just turn back (say) much like those we tramped up & down together, with their pleasant difference that they are all set with rows of trees, on each side. In this district, they are hardly populous and one finds in the R.R. from Halle to Magdeburg or to Leipzig (i.e., to New York or to London) considerable ^{and} continuous ^{and} unbroken, (as other is mostly due to look at — not even a railspur) by those mysterious, festal processions of trees in broad leaf coats, following each other, ^{some} a great road to the long home. Far away, in either direction will mathematical accuracy of interval, the lines extend & seem to be seen off by sinking

across the horizon. — R. K. travel is quite per amiss here. Her mother got so care
for the safety of her dear children, pack them up in boxes, hold 15 or 16 spines & divides in
many compartments the case, with partitions adjusted over different numbers. The
traveler himself, if in the absence of friends is very nervous, since all the lines are drawn
through by uninterfereing scenes, travel a few hours to miles in the mountains. Such is
the travel fr. Dieppe southward into the Upper Seine district, & the R.R. wh. I travelled from
Paris up into the Arrouaise road district. I must leave aside from this interesting
character, the charming R.R. from Paris to Rouen, descended a valley of exquisite beauty
(the Seine) bounded by cliff & cultivated slopes, at their tops castles — & at the
foot the valley bottom, with villages & chateaux & all the attractions of Norman scenery.

Oct. 30. 44



What town near Fal
a very charming little
river (the Saale) and the
little river flows through
the lower part of the town
(at the W. end) between an
old stone wall
& the great & pretty castle
the looking old ruin of
a castle of May
debris castle
the lower end of the
occupied by the
city guard etc. — and
then it winds away the
wide meadow on one
side and cliff of an
immense & red por-
phyry (100-150 ft high)

on the other until it enters a little valley a bend between high banks, where stands the
castle, with one high cliff square from its ridge, recess in the name of Giebel
stein. From a window of this castle Lewis the Springer-leaped, into the low bank, &
makes his escape, fulfilled his vow which a phant to paint somebody something in
the castle. — This is a favorite walk for students & citizens & in summer it must be
very much as handsome as our Polytechnic gardens. It wants foliage however. — I have
told you nothing about the University. — What an oversight! But it is too late now. I cannot
say there are about 700 law & 700 professors just & small. Lectures go on until just past
from 7 A.M. to 7 P.M. At the top of the hill, all the lectures (apartly to lecture) cease &
just as followed by the students, as many of these latter who intend to remain ^a future in
the next hour occupy the 1/4 hour in walking round & view the beautiful Corinthian colonnade
in the centre of the square building — upon the 1/4 hill stands the ^a all in place & a unique
less call for silence on the entrance of the professor, who begins just when he left off, yes-
terday, last week, or last month. Dr. — I wrote to Mr. — my sister to him, to Dr. A. & him.